The PULPIT

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MAY 1944

Prayer for Peace
By HARRY BERTRAND TAYLOR

'What Mean These Stones?'
By JOHN W. RUSTIN

The Wisdom of God and the Peace of the World
By ERNEST FREMONT TITTLE

'For Whom the Bell Tolls'
By L. WILSON KILGORE

As We See Ourselves
By WILLIAM J. JARMAN

The Ideal Home
By H. RICHARD RASMUSSON

How to Select Hymns
By JAMES R. SYDNOR

A Pastoral Prayer
By CLYDE MCGEE

Sermon Illustrations

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A Task for a Lifetime

In the film "Madam Curie" there is a scene which takes place after Madam Curie and her husband have labored for months striving to isolate radium. After the 487th experiment Pierre gives up in despair, strides across the floor of the shed which is their laboratory, and cries out vehemently: "It can't be done, it can't be done! Maybe in a hundred years it can be done but never in our lifetime." But as he turns to pace the floor again he meets the resolute face of his wife, who says: "If it takes a hundred years it will be a pity, but I dare not do less than work for it so long as I have life."

Today, the vision of a new and better world is before us; a world which to possess may require us to pay the price of intelligence, economic justice and mercy—and it may take a hundred years. It will be a pity if it does, but whether or no we dare not do less than work for it so long as *we* have life.—*Everett W. Palmer, Centenary Tabernacle Methodist Church, Camden, N. J.*

Something Bigger Than Race

The native nurses trained in Dr. Gordon Seagrave's hospital at Namkham, in northern Burma, represented many races. There were Karen, Shan, Kachin, Taungthu and Burmese. Some of these races were traditionally hostile to one another. At first the nurses "fought tooth and nail. The head nurses would report errors of conduct of girls of other races, not of their own. The old man [Dr. Seagrave] would disgrace himself by getting downright angry. An occasional Karen would start chumming with a Shan, a Kachin with a Taungthu. The old man would praise them from the pulpit on Sunday when it was his turn to preach.

"And now race has nothing to do with any of them. They are bigger than race, bigger than nationalists. . . . What price solution of this horrible world's difficulties! If Germans were bigger than Germans. If English and Americans and Russians were bigger than Russians, Americans and English. If there were something bigger than patriotism, bigger than love of country! Would we continue these wars? We have no more racial strife among these nurses. We have individual strife when they have not enough work to do, but it is no longer based on race, and is therefore very short-lived." (Quoted from *Burma Surgeon,* pps. 47, 48)

Christians believe they have found that "something bigger than patriotism, bigger than love of country" in sacrificial devotion to a program of providing the "life more abundant" for all mankind.—*Lloyd H. Olson, First Methodist Church, Rensselaer, N. Y.*

The Jungle of Today

A friend of mine, stationed in New Guinea, wrote: "I'm telling you, it's positively terrifying, these tropical jungles. They are so dense that only filtered sunshine gets to the bottom of them. Everything is so greedy for growth that one tree knocks another one down and grows on it. Over and through everything grow so many vines and creepers that it's all just a mattress of jungle. Butterflies are beautiful but insects are so numerous it's a wonder they don't eat the exotic song out of the birds. And only lizards don't get bogged down in the mire."

As you read this description, does it remind you of something? It reminds me of life as we know it today—hatred, struggle, war. It is a perfect description—perhaps an allegorical one, but a very penetrating one, nonetheless.—*M. deCorcey Nachlas, First Unitarian Church, Marietta, Ohio.*

Few Atheists in Prisoner-of-War Camps

Dr. Tracy Strong, general secretary of the World's Committee of the Y.M.C.A. and world director of that organization's War Prisoners Aid, reports that prisoner-of-war camps contain few agnostics. Dr. Strong is lavish in praise of chaplains who have been captured and sent to prison camps. Sometimes, he says, in camps where no chaplains are available, the men organize worship services. In one prisoner-of-war camp in Germany, American and British soldiers constructed a mosaic altar entirely out of broken glass.

There is One Body

At Christmas time last year a group of French war prisoners who had been held in camp in Germany since 1940 sent a little bag of flour, saved from their meager rations, to the Reformed Church in Lyons. Although they are mainly supported by Red Cross packages, these men sent this flour and asked that the bread for the Christmas communion be made from it. Thus they said, the church in Lyons and the church behind the barbed wire would partake of the same symbol of the body of Christ and be united in our Lord on his natal day.—*Jose Shercliff of Lisbon in The Christian Century.*

The Cost of War

Suppose each of the 10,000,000 dead in the First World War died at twenty. But suppose that each had lived a normal life until sixty. And suppose that each had earned an average of $1,000 a year for forty years—$40,000 in a lifetime. Their total wages would have amounted to $400,000,000,000. Try to imagine that vast sum invested in food, clothing and other necessities and conveniences of life. And then consider that not one penny of it was so invested—for not one penny of it was ever earned, because the men were dead who might have earned and spent it. But consider further that along with the loss of money went all the man-hours of constructive labor that might have been expended in useful enterprises, and all the years of happiness 10,000,000 men might have known as husbands and fathers in peaceful, quiet homes. Yes, war is a costly business! *Ernest H. Reed, Kings Highway Christian Church, Shreveport, La.*

Dimouts—and New Stars

During the dimout on the west coast an unprecedented opportunity was given the world's greatest observatory on Mount Wilson overlooking Los Angeles, according to the *Washington Star.* There was thus revealed a multitude of new, far-off stars which add an important chapter to the story of the universe. Formerly the sky-shine from the great city reduced the distance the telescopes could see because of the light that fogged and blurred the sensitive photographic plates.

Perhaps, in like manner, a moral dimout of that eternal busyness which fogs the photographic plates of the soul will be necessary before we can focus our spiritual gaze on new stars of the Christian horizon. The bright flare of things inconsequential has blinded us to whole constellations with their messages of high hope, deep comfort and immediate challenge. Perhaps we may thus have revealed to us some new and welcome light from God.—*William S. Hicks, Baptist Church, Arlington, Va.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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The Wisdom of God and the Peace of the World

BY ERNEST FREMONT TITTLE

Hath not God made foolish the wisdom of this world? . . . the foolishness of God is wiser than men. I Corinthians 1:20, 25.

WHAT must we do to insure a lasting peace? This question can be approached in either one of two ways. It can be approached in the way of worldly wisdom or in the way of a wisdom higher than man's.

When the last war came to an end, we relied on worldly wisdom, that is, on our own wisdom. We thought we were equal to the situation. We were quite sure we knew how to protect and promote our vital interests. We have now, however, to confess that much that we did was stupid and ruinous. Worldly wisdom dictated the Peace of Versailles, which is now known as the peace that failed. In subsequent years worldly wisdom called for Oriental Exclusion Acts, for high tariffs, for restrictive quotas, for preferential trade agreements. It demanded oil for Mussolini, backing for Hitler, cheers for Franco, scrap iron for Japan. All of which was stupid and ruinous, as we are now bound to confess.

A nation is rightly concerned for its own security and prosperity. These are interests which are indeed vital for men, women and children. But these interests are never secure in the hands of worldly wisdom. For worldly wisdom, in the final analysis, is largely the counsel of human selfishness, and selfishness blinds people not only to the interests of others but to their own interest, so that, though they claim to be realistic, they commit all manner of folly and bring upon themselves and upon their children all manner of grief.

We may decide yet once again to rely on our own wisdom, but, if so, we shall again do just such stupid and ruinous things as were done after the last war, and little children now being born into the world will be conscripted for another holocaust. We had better decide this time to rely on a wisdom higher than ours.

As to the wisdom of God, what that calls for, something more reliable than individual judgment is now available. The Oxford Conference, the Malvern Conference, the Delaware Conference, the Princeton Conference and others undertook to discover the will of God for the world of today. And out of much discussion carried on in the light of Christian faith a consensus has emerged at certain vital points. Christian leaders in different countries are agreed that the wisdom of God calls for political cooperation on a world-wide scale, for economic collaboration for the benefit of all, and for the assurance to every people of the opportunity of self-development and responsible participation in the life of the world community.

I

Isolationism in this country is dead. We are formally committed to collaboration with other nations. But we have still to ask, Collaboration with whom and to what end? Despite the Moscow promise of a general international organization, Stalin has made a separate pact with Czechoslovakia. Despite the Atlantic Charter, which promises the restoration of sovereign rights and self-government to nations that have forcibly been deprived of them, Russia is proposing to annex the Baltic states and a small part of Finland and a large part of Poland, and has served notice on the rest of the world that she will brook no interference with her will in this matter. Moreover, Mr. Churchill in his speech before Parliament on February 22 repudiated the Atlantic Charter as regards Germany and endorsed by implication Stalin's territorial demand upon Poland and his suggestion that Poland seek compensation for territory lost to Russia by seizing territory belonging to Germany. And we have before us the speech of General Smuts urging Britain to offset the power of postwar Russia by some form of federation with the small democracies in western Europe—that is, by the revival of the old balance-of-power system. A recommendation which is in line with Mr. Walter Lippmann's contention that "to be a member of a combination that can be depended upon to act together and when challenged to fight together is to have achieved the highest degree of security attainable in a world where there are many sovereign national states."

There is, alas! reason to doubt that political cooperation on a world-wide scale is yet assured to us. The fact, of course, is that nations still are afraid of one another, even those that are now joined in a common war effort. Indeed, it is quite clear that the United Nations do not fully trust one another. But O what folly, this frantic attempt to achieve security by measures that can only serve to keep alive war-breeding tensions! To be sure, worldly wisdom, compounded of fear and selfishness, calls for strategic frontiers, for buffer states, for balances of power, for military alliances, for the biggest navy afloat and the most power-

ful army on earth. But this which man's wisdom calls for is not wisdom but is disastrous folly, as history has demonstrated over and over again. It does not make for security. How can it do so, seeing that, so far from solving the problem of fear and distrust, it renders this problem incapable of solution?

If, despite the Moscow agreement, the world is permitted to fall back on the principle "every nation for itself and the devil take the hindmost," the stage will again be set for global war. If Russia, in the name of security, takes possession of the Baltic states and a small part of Finland and a large part of Poland; and Britain perhaps, in the name of security, takes possession of North Africa and Sicily and Sardinia; and the United States, in the name of security, establishes naval and air bases all over the map, as, in fact, some among us are insisting she must do—if these things happen, there will be no peace in our time. If there is to be peace in our time these great and powerful nations must indeed form at the earliest practicable date a "general international organization" open to membership by all states, large and small, that desire to work together for the security and prosperity of the world.

II

The wisdom of God calls also for economic cooperation for the benefit of all.

The peacemakers of 1919 were much more concerned about political boundaries than about economic realities. Indeed, economic realities after the last war were for the most part disregarded, and economic chaos began straightway to develop. But, of course, food, clothing, shelter, the promise of steady employment, the ability to assure to one's children the opportunity of an education, these are considerations that cannot be overlooked if there is to be lasting peace on earth. The common people in every country want peace, but this does not mean that human beings will consent permanently to a status quo of inequality and injustice, or that they will refrain from violent action if they are driven to despair. If there is to be peace in our time, the postwar order must "bring some real security into the daily life of the humblest citizen," as Lord Halifax has said.

I recently read a letter written by an American soldier in North Africa, who, after remarking on the terrible poverty and degradation which he saw all about him, said, "Surely something must be done about this," and he added, "It will prove a tremendous undertaking." It will indeed prove a tremendous undertaking to assure to all men everywhere the opportunity of a good life; but to this undertaking we must, nevertheless, commit ourselves. Something must be done about the Balkan highlands, where "three men have one pair of shoes between them and buy one package of matches, and four of them share the same winter coat." Something must be done about India, where many millions of human beings never have enough to eat and eighty-eight per cent of the people are illiterate. Something must be done about other parts of the world where there is desperate need for better housing, for better clothing, for better medical care, and for better schooling.

We must assure to all countries equal access to the natural resources of the earth. It has been argued that natural resources, except in the case of Soviet Russia, are privately owned by individuals or corporations that are eager to sell to anyone willing to buy, so why all the fuss about access to raw materials? But this argument overlooks certain facts. You, a foreign manufacturer, and I, an American manufacturer, are supposed to have equal access to the natural resources of the United States, seeing that we have only to put the money down on the barrel head. But what if you have to put down more money than I do, seeing that a tax has been put on exports? Or what if there are certain raw materials in this country that you cannot buy at any price, seeing that an absolute limit has been put on the amount of these materials that may be sold out of the country? Or what if you lack the means of payment, seeing that we Americans, though we are willing to *sell* to you if you have the money, are not willing to *buy* from you and thus enable you to make some money? What if we have enacted a Smoot-Hawley tariff for the express purpose of making it impossible for you to sell to us?

If there is to be peace in our time, we must remove such artificial barriers to international trade as export taxes, restrictive quotas and high tariffs. Nor must the world be left at the mercy of international cartels that deliberately restrict the production of essential raw materials in order to command higher prices. In recent years one international monopoly restricted the production of tin, and thereby forced the price up nearly one hundred per cent. Another monopoly restricted the production of copper—and forced the price up nearly seventy per cent. A third monopoly restricted the production of nitrogenous materials that go into the making of fertilizers and thus made it more difficult for farmers the world around to secure this necessary product. Nations and privately owned corporations must refrain from economic and financial acts that are to the disadvantage of other peoples. There must be international planning for the exchange of goods and for investment, especially in backward lands, to the end that all men everywhere shall have the opportunity of a good life.

It must, moreover, be recognized that the true end of production is the satisfaction of the needs of ordinary people, as the Archbishop of Canterbury has been saying. Long ago it was said: "Seek ye first the kingdom of God and his righteousness, and the material requirements of life will be added unto you." We did not follow that directive, we moderns, who were intrusted with such power of production as the ancient world never dreamed of. We did not seek first the Kingdom of God and his righteousness. We did not produce for the benefit of all. The process of production was carried on primarily with a view to the largest possible return for invested capital. Our primary object was private profit. And it is a fact of the greatest significance that what was finally added unto us was economic chaos, mass unemployment, bitter

want in the midst of possible plenty, and two world wars in the lifetime of one generation.

If when the present war is over there is to be full employment, enduring prosperity and lasting peace, private profit must be subordinated to the general welfare. Today, in the words of a leading financial journal, "American industry is learning what it can do when its best production brains are allowed to go wide open." When the war ends, the best production brains in American industry must still be allowed to go wide open. Industry must be delivered from the bondage of short-range self-interest. It must be set free to produce up to the maximum capacity of the modern machine, to the end that there shall be employment for all, adequate food, clothing and shelter for all, and for all the opportunity of an education.

"Thou shalt love thy neighbor as thyself." That is the wisdom of God. Indeed, it is the law of life, a law which we men did not make, which we sometimes find inconvenient, which is obnoxious to those of us who do not subscribe to the idea that every Hottentot should have enough to eat, but which, all the same, we shall have to obey if there is to be lasting peace on earth.

III

The wisdom of God calls for the assurance to every people of the opportunity of self-development and responsible participation in the life of the world community. When the present war ends, will the administration of backward lands be regarded as a sacred trust and carried on under an international commission with a view to preparing immature peoples for self-government, or will an attempt be made to restore and maintain the old imperialistic order?

This question we Americans have now to face, as well as the British, the French and the Dutch. Mr. Owen Lattimore, noted authority on the Far East, has called attention to the fact that the "Open Door Policy, the principle of equal opportunity which America has preached for so long, is, in fact, an American claim to share the benefits of British and Dutch and French empire all over the world while avoiding the responsibility of political rule in these empires." We have not offered to share the cost of an army of occupation and an expensive civil service; we only have insisted that the British, the French and the Dutch should accord to us the same opportunity of making money in their empires that they themselves possess. We have *not* insisted that foreign business in colonial lands be carried on with decent regard for the moral, social and material well-being of the native population and not simply with a view to the biggest possible reward for invested capital. We have ourselves participated in an imperialistic system that operates to the cruel hurt of subject peoples whose man power is exploited through cheap wages and whose natural resources are developed not in their interest but in the interest of foreign investors.

Nor is this the only way in which we Americans have sinned against colored peoples. In our immigration laws we have given legal sanction to the doctrine of racial superiority. In a discussion recently published by America's Town Meeting of the Air on the repeal of the Chinese Exclusion Law, a congressman from Michigan who had spoken against repeal was asked by someone in the audience whether there was any similarity between our Oriental exclusion policy and Hitler's doctrine of the master race. The congressman replied: "No, I don't think so. We had the Chinese Exclusion Law long before Hitler was born." But the gentleman from Michigan failed, perhaps, to see the point.

We have also to acknowledge that in our country colored citizens are subjected to discrimination in employment, in living conditions, in transportation, in educational opportunity, in the administration of justice, and in the right to vote. We Americans are inclined to be hard on the British for their past and present treatment of India. But what have we to say when the British, stung by our criticism, turn upon us with the question: What about your own treatment of the Negro?

We have now to repent of our sins of racial pride and arrogance, especially we Anglo-Saxons. To be sure, we can attempt to maintain the doctrine and practice of white supremacy, but we cannot do this and dwell secure. Added to the old danger arising from the rivalry of imperial powers there is now the growing determination of the colored races to be rid of white rule, white exploitation, white snobbery. The slogan "Asia for the Asiatics" is making a strong appeal to all the peoples of Asia, despite the fear that many of them have of Japan. They do not want Asia for Japan any more than for Western powers. They do want Asia for the Asiatics and not for the British, the French, the Dutch or the Americans. Today Britain is refusing even to discuss the return of Hongkong to China, but tomorrow the Chinese themselves may have something to say about that. They now have many millions of men under arms, and when the war is over they are likely to have plenty of guns, tanks and bombing planes. A day may come when we shall have peace on the basis of equal opportunity for all men everywhere, but the day is past when we could hope to have it on the basis of white supremacy. The wisdom of God calls for the assurance to every people of the opportunity of a good life.

IV

It is by no means certain that we will decide this time to rely on a wisdom higher than ours. The complete silence of recent conferences—Moscow, Cairo, Teheran—on the question of Western imperialism in Asia after the war is disturbing, to say the least; as is also the silence of these conferences on the whole problem of the economic relations of nations. We have been told that Japan, when she is knocked out, will be stripped not only of her mandated islands but also of Formosa, Manchukuo and Korea—a decision which we may regard as altogether right and proper. But we have not been told how eighty million Japanese can hope to make a living in the conditions that will then obtain. Nor have we been told what is to become of those mandated islands that are to be taken

away from Japan. Will they be put under some kind of international trusteeship, or will they be given to some imperial power or powers as strategic naval or air bases for use in the next war? We do know that documents calling for postwar control by Australia and New Zealand of islands in the Pacific not included in their present territories are now under consideration by the Australian and New Zealand governments. We know that there are influential American voices demanding that the Pacific ocean become an American lake. And we know that no imperial power has as yet indicated any willingness that its colonial possessions should be put under the supervision of an international mandates commission.

We do not today have the assurance that we should like to have that when the present war is over a serious attempt will be made to remove the fundamental causes of war. But, in any case, our duty is clear. We must proclaim the wisdom of God. We shall be without excuse if we fail to do this, alleging that people will not listen to us. It is not required of us to save the world. It is required of us to say what the world must do to be saved. The event is in the hands of God.

An Age of Unreason

THE English philosopher and theologian, Bishop Butler, was once found meditating in his garden as to whether nations could go mad as well as individuals. That question is unfortunately in our time not merely a matter on which to meditate. There is a condition and not a theory that confronts us. It is an all too evident fact that, speaking generally, the world in which we live has largely lost its mind. This age of ours, when characterized by its most conspicuous feature, is behaving like a man who is suffering from an acute form of mental derangement, from a severe and violent aberration of mind.

For the possession of mind that is healthy and sane is always indicated by the power of reason. The ability to reason, to employ its methods and processes, to make it the instrument for the persistent search for truth, to apply it for the adjustment of differences among men, and for the solutions of all problems as the way of progress—this capacity to reason is the highest faculty with which man is endowed. By its exercise man has discovered the marvelous forces of nature and transformed the face of the earth, has created institutions for the development of society and fashioned a framework for a more durable structure of civilization.

By this standard of reason the mind of the world seems badly impaired. Reason as the guide and controlling influence in life has been widely dethroned and put to flight. Particularly as the way to approach and rightly to settle the urgent human and social issues of our time it is, by large numbers of people, rejected and disdained. "The present," a discriminating writer has said, "is coming near to being the age of Unreason." And unless the process can be checked, it will inevitably sweep all that we most value before it. The world has either to regain and to strengthen its sanity, or it will in madness destroy itself.

RAYMOND C. KNOX.

Prayer for Peace

BY HARRY BERTRAND TAYLOR

I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. Jeremiah 29:11, 12.

IF EVER a man wanted peace, it was Jeremiah, the author of that text. He saw his world ravaged by war and his own homeland put to the sword and torch by Nebuchadnezzar. He had warned against the shallow and unstable foundations of international peace based upon shifting foreign alliances. He had rallied against the false prophets who had said: "Do not worry. We are secure enough. We are all right. God will take care of his chosen people."

Now it had happened. Calamity had struck the Jewish people, and they had been carried off to Nebuchadnezzar's Babylon, leaving their homeland a shambles. Then Jeremiah wrote them a pastoral letter telling them to go about their lives in a normal way and to be good citizens of the new land. "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." He promised them that under certain conditions they would return to their homeland in seventy years and experience again the kind of life which was dearest to their hearts. But even though they adapted themselves to their new surroundings, they must never forget their spiritual heritage and character, but must keep it vibrantly alive amid Babylon's paganism against the day when they would return to Palestine. He assured them that God's will for them was peace and not the evil of war and then told them that only through prayer could they maintain the spiritual glow and have peace and the fulfillment of their desires for a return to their homeland. Truly,

> More things are wrought by prayer
> Than this world dreams of.

Now I propose that we look steadily at our text and consider two pertinent aspects of this ancient prophetic insight from the early part of the sixth century before Christ for our own time these more than two thousand five hundred years later.

DO WE REALLY WANT PEACE?

The first pertinent fact to note is that the will of God for man's peace depends upon man's desire for it and upon his cooperation in both its attainment and its maintenance. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." Of course God is the God of peace, and wars

are made by men. Who would have the temerity to say that any war is waged with God's blessing? It is under the conditions of peace that God's will is most perfectly done. But peace follows war only when men desire it poignantly enough to pray for it earnestly and effectually. The portrait of God which confronts us today, then, is that of a thwarted God whose thoughts of peace are futile because of man's sinful failure to cooperate with his will to peace. So let us not foolishly put the blame on God, the good Father of all, when such destructive catastrophes as that of today strike the earth. Let the blame be justly placed.

I suppose that every one of us is inwardly tortured today. If we are not, we are something less than Christian, for we ought to be tortured by the dilemma which confronts every thoughtful Christian. For on the surface of things it might seem that we could be either completely involved in the war or completely dissociated from it; but it is not by any means as simple as that. The truth is that war puts us all, especially us Christians, in an utterly false position from which there is no escape; for we all are involved inextricably and guiltily in a world situation of appalling evil which is an outrage against the mind of God whose thoughts toward us are only thoughts of peace. Every serious and sensitive heart here knows the agony of that dilemma.

LIP-SERVICE IS NOT ENOUGH

We sing our hymns about the fatherhood of God and the brotherhood of man. And after singing them we hope openly or secretly for news of the successful extermination of our brethren for whom the Prince of Peace died. I know whereof I speak; for on a morning during the past week I found myself outwardly deploring but inwardly applauding the news that within the past four months the Russians had killed nearly a million German soldiers. There is the horrible dilemma from which there is no escape for a sensitive Christian conscience.

It has been said that there are only two alternatives by which the dilemma can be solved and the inner conflict resolved. One is by taking the position of uncompromising pacifism. The other is by embracing wholeheartedly and without any reservations the war effort in all its implications. Personally, I am committed in principle to the way of direct non-violence in the solution of conflict situations, whether between two persons or between groups of persons as large as our modern nation-states. Before the war came I devoted myself to the avoidance of it as a great evil patently contrary to the will of God. I still believe it is, as most thoughtful Christians do. But God's will was thwarted by powerful forces of evil, and we no longer have a choice. It is foolish to assume, as extreme pacifists logically have to do, I think, that the result of the war does not concern us. It does concern us all terribly. Events have come to such a pass that we are forced to admit that the Christian way of non-violence is not practical at the moment as our American national policy. We have gone too far for that. The war was not necessary from the beginning; but it is here, and we are involved in the inescapable necessity of actual war.

ALL-OUT FOR WAR?

Shall we, then, go completely over to the other alternative and embrace wholeheartedly and uncritically everything that support of the war involves? Well, if we do, let us recognize that it will involve us as accessories in the practice of the most horrifying evils imaginable. Evidence of this multiplies. A recent magazine article deplored the fact that a Japanese soldier had beheaded an American pilot, and then in the next paragraph the author exulted over the cunning devices for which American soldiers are being trained and equipped for the effective extermination of the Japanese. The *Reader's Digest* carried an article entitled "Murder Is His Business" which describes the training of picked men for the practice of killing according to the best techniques of American gangsters. The instructor studied the methods of our most notorious gangsters for nine years and now is giving a post-graduate course to American soldiers.

Some of us heard a prominent foreign correspondent tell about the British commandos to whom V stands for vengeance instead of victory and who carry a small board against which they constantly strike the outside edges of their hands to keep them so thickly calloused and steel hard that they can break a man's neck or back with a single blow.

Every day's newspaper carries bulletins about the frightening rise of juvenile delinquency directly traceable to war conditions. And every minister knows that following the war the divorce rate will probably reach one out of four or five because of the hasty and ill-advised marriages being contracted under the feverish emotional spell of a war age. Well, these are simply a few of the things to which one consents when he embraces this second alternative of uncritical support of the war.

'SEEK YE FIRST THE KINGDOM'

What, then, shall a Christian do? I wish I knew. But here is an attempt at an answer. Let him clearly recognize his personal involvement in the guilt and sin of the world and that there is no easy way out of this tragic predicament.

Let him keep forever before him as a beacon light the truth that God's will is for peace and not for war. Let him, therefore, never presume that God blesses war in any way. Let him believe the Christian message found in the revelation of God's thwarted love which is disclosed in our time as divine moral judgment upon sin, a judgment which is never vindictive but infinitely gracious and redemptive, a judgment calling men through the extremity of these days to repentance for the sin which has issued in the tragedy of war, a judgment which carries in itself the assurance of forgiveness, regeneration and peace. Let him object to any war work which is not in his judgment a process in peace work. Let him contemplate destruction as no more than a summons to reconstruction. Let him do only that which, according to his God-given and conscien-

tious insight, best enables him to accept and discharge his responsibilities to the Kingdom of God in this hour of the world's history. "Seek ye first the kingdom of God and his righteousness" is the touchstone of Christian character and behavior in war and peace alike.

That is the Christian's first imperative command. It supersedes all others. Let him be scrupulously honest, and let him be respected for his honesty in any case. Let him be sure that what he does he honestly regards as the best for God's Kingdom both now and in the long run, God's Kingdom of peace which depends in a real measure for its coming upon man's desire for it and upon his cooperation in its attainment and its maintenance.

A MIGHTY CHALLENGE TO PRAYER

The second pertinent fact which our text points up is that peace is a profound concern of religious faith. Accordingly, our Christian religion has everything to do with the peace to come after this war ends and with the preparation for it before the war ends.

"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you." Prayer is the noblest and most useful function of religion. In fact, in the last analysis prayer is the only permanent spring of action. To pray about some desired end is the only sure way of attaining it. I say this, not as one who believes that prayer is a magic amulet by which our desires are realized. I say it because prayer is a symptom of such intense inner desire for an approved end that it will drive a man out equipped with remarkable power received through prayer to work for the attainment of the desired end. Prayer for peace is a sign of repentance for the evils which cause war. Therefore, only when we are repentant enough for our sins which have multiplied into war and are possessed of a poignant nostalgia for peace will we pray. And when we reach that point, peace will be near. Only then can God hearken to us and give us peace.

We are not at that point yet. We Americans are not repentant for our part in the war, in its causes or in the evils inevitably attendant upon the waging of it. We are not praying yet. Oh, more people are saying prayers for their loved ones, which is good; but we are not praying for peace in the sense that we are preparing ourselves to be noble citizens in a peaceful world. All we are thinking about is the end of the armed hostilities so we can get back to normal and all unwittingly begin laying the fagots to set the world aflame another short generation hence. A bawdy popular song current in England now anticipates the end of the war which will be celebrated with a drinking bout and an orgy of immorality.

NO PEACE WITHOUT REPENTANCE

Dare I say this next word? Much as I hate war, repellent as it is to me, I hope that this war will not end until we are really ready for peace, until it has driven us to our knees in such agonizing prayer for peace that our hearts will be seared and purged of the evils which, unless they are extirpated, will make the peace to come only another armistice as a prelude to World War III. That will sound horrible and blasphemous to those who want only peace. It will be applauded inwardly by those who want a peace which can and will endure because it is based on the purity of heart of the world's peoples.

As I say this I see here men in uniform, and I think of the many such who have gone out from this church. I dare believe that I can speak a word for them and their comrades. They are ready to lay down their lives; but if it comes to that, they want to know that they are laying them down for something worth dying for. And they know that in the long run whether that objective worth dying for will be achieved depends not only on the outcome of the military aspect of the war, but on what we, the great mass of the citizens, do afterwards. Much as we all hate war, I verily believe they would rather have this one go on until we are truly and penitently ready for the kind of peace which will endure. There might be something worse than war now. It is the cessation of armed warfare before we are morally and spiritually ready to make a peace which will save our children and our children's children from the horrible necessity of repeating this ghastly debacle of civilization in each succeeding generation.

By that touchstone we are not yet ready for peace. We do not deserve it yet. We are too callous. We are not calling on God in private prayer for peace. We are not assembling ourselves for public prayer for peace. The achievement of lasting peace demands a spiritual rebirth for men. Never yet has one suggested to me that we set aside a special time when our people might pray for peace. We do have the Prayer Minute in our morning service, but I say in all humility that I thought of that myself. None of you asked for it. The drop in church attendance here is matched in most churches. Where is this turning to God which many say betokens a great spiritual revival? The only revival I see is among the small fanatical cults which emphasize immediate deliverance from the evils of this present world by the imminent return of Christ in the flesh.

FUNDAMENTALS FOR LASTING PEACE

But happily the story is not all negative. The statement on the moral bases of the peace to come by the three major faiths is of world-shaking significance. For the first time in twenty centuries the Jewish, Roman Catholic and Protestant religious bodies have spoken with one voice. How many of you read it? I shall not embarrass you by asking for a show of hands. However, I am going to ask how many of you of all ages are interested enough to meet for seven evenings to study seriously the seven separate points of this joint interfaith declaration. The seven points are as follows, without the accompanying statements:

The moral law must govern world order.

The right of the individual must be assured.

The rights of the oppressed, weak, or colonial peoples must be protected.

The rights of minorities must be secured.

International institutions to maintain peace with justice must be organized.

International economic cooperation must be developed.

A just social order within each state must be achieved.

I want all who would like to participate in a series of forums on those seven basic declarations to write their names and addresses on the pad provided at the guest book table in the vestibule at the conclusion of the service. Or if you prefer, write your name and address on a bit of paper and leave it in the same place. Let us see how genuinely concerned we are.

Some encouraging evidences of realism in this realm of the peace to come are seen in the Moscow conference and in the struggle within our own United States Congress to forge out a reasonable and forceful foreign policy. All these things are good, and we may well be heartened by them. But the fact remains that we are a long way politically from being ready to seek the Kingdom of God and his righteousness in international relations. And the search for that Kingdom is the only basis for hope that the peace to come will be just and lasting. Let us not ask for the Kingdom of God in its perfection. Let us be content to see it coming, drawing nearer. The perfect Kingdom of God, as Jesus said, is not of this world. Yet we are to seek it in this world in order that we may enter into it in the world to come. And man's chief dignity derives from the fact that as a creative son of God he may be a seeker of that Kingdom and may be a divine instrument in helping it to come nearer on the earth.

THE ONLY PEACE THAT WILL END WAR

So let us strive on. Let us strive for peace, a peace which will end war. War cannot end war. It can only end itself and give the peacemakers a chance to create a peace which will end war. God's will for peace depends in a real measure upon man's desire for it and upon his cooperation in its attainment and its maintenance. Let us pray for peace, since only so can the kind of just and durable peace which our Christian faith envisages come. Let us see that our attitudes are scrupulously Christian; and even while we are involved in war let us continually bear witness to its folly and brutality and point out to men that there is another way, a far more excellent way than war. "Seeing is believing," but in the case of war it need not be believing in it. Let us believe only in God and in the way of peace which represents his will as it is revealed with perfect clarity in Christ.

Our plight and our task in this age of war is like that of the creative people who lived during the Dark Ages. In thinking of this some days ago I suddenly found myself feeling extremely sorry for those people. Generation after generation was born, lived, and died during that eight-hundred-year period. What could life mean to them? There was only one way for it to mean much, the way of unconquerable Christian faith. They knew that in God's world the Dark Ages could not last forever, and they determined that their lives should be a contribution to the dawn of the renaissance. The instruction is clear for us in our dark days.

'What Mean These Stones?'

By John W. Rustin

And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? . . . Joshua 4:21.

RECENTLY, here in Washington, I was asked to read before a breakfast group the fourth chapter of Joshua. Joshua had commanded that twelve stones should be taken out of the river Jordan, and he said: "This shall be a sign among you, that when your children ask their fathers in time to come, saying, 'What mean ye by these stones?' these stones shall be for a memorial unto the children of Israel forever."

Washington is certainly a city of stones—memorial stones. It may be well for us to ask of some of them: "What mean these stones?"

Every morning as I drive down Sixteenth street to the church office, I pass the figure of a man on horseback. The horse looks tired and hot. His head is lowered to wipe the white foam from his mouth. The figure on the horse is erect, his eyes to the front as though watchful and eager for whatever lies ahead. It is the statue of Francis Asbury, the pioneer bishop of Methodism, indeed the "Prophet of the Long Road." Even as I pass by I seem to see great throngs of people under grape arbors, in crude churches. I seem to see countless numbers of those early circuit-rider preachers going over mountain, plain and desert, through swollen rivers and parched places, establishing churches, standing side by side with their people in every form of danger, creating in the wilderness law and order. Of them it may be said: "The eternal God was their refuge, and underneath were the everlasting arms."

SHRINES OF DEMOCRACY

From a distance I see the Capitol dome, standing apart from all other buildings, seeming to beckon me to come nearer. As I enter I feel the gaze of the hosts who, in stone, stand watching the passing throng—great lawmakers, reformers, statesmen—looking down as though wondering if this generation were worthy to take up the torch they had flung, worthy to carry on the great traditions. And in my ears I seem to hear the immortal words of Patrick Henry, "Give me liberty or give me death." In my mind's eye I see the signing of the Declaration of Independence. I hear the clarion call to duty, and leave sobered and troubled of mind. "What mean these stones?" That ye may remember your heritage, that ye may remember the

long, slow, patient toil that went into the making of our democracy.

Sobered and weighed down with a new sense of responsibility, I come out of the Capitol to see before me the Library of Congress, and I hear a voice saying, "Let there be light, and there was light." And it seems to me that there are other voices; but above them all, over and over come these words: "Ye shall know the truth, and the truth shall make you free." How much truth, how much knowledge, is stored here! The accumulated thoughts of the ages, the blind groping of man for light, his hopes, his dreams, his aspirations—here are they all speaking to me saying: "My son, why not get wisdom, and with all thy getting, get understanding?"

With slow step I pass out of the Library of Congress, knowing that however valuable knowledge may be, there must be more than this; and now I stand before the Supreme Court building with all its grandeur and magnificence. "What mean these stones?" "Equal justice under law." Is it possible ever to catch step with the time? Justice Holmes and Justice Brandeis dissent. Who will be the dissenters today and tomorrow? When shall justice come to our nation, so there shall no longer be discrimination as between white and black? When shall the rich cease exploiting the poor? But even as I stand in awe before the sheer magnificence of these stones, I thank God for the progress that has been made and for these great lawmakers who stand without fear or favor, meting out justice under law.

ART AND GOVERNMENT

Now I am journeying up Constitution avenue. The National Gallery of Art, with its collection of paintings so outstanding that thousands come to see it—"What mean these stones?" That beauty may live and abide here and find shelter from the rain and decay—yes, from the bombs and shells that explode. And thus may it ever be, O Lord. Grant Thy children peace.

Then to the Government Buildings. How the people pour through these doors! Department of Commerce, Department of Labor, Post Office Department, Department of the Interior, Department of Justice, and, in the distance, Department of Agriculture, Treasury Department, and the War and Navy Departments. Are these walls places where people work behind desks and at filing cabinets? "What mean these stones?" Are these not the places where we must harness our power and direct our nation's activities if our nation is to continue and thrive so that "government of the people, for the people, and by the people" shall not perish?

And here is the Federal Reserve Bank. What strides have been made in our banking systems! In our credit system—what power lies here! Money—what it can do! Build schools, churches, hospitals, bring comfort and peace to men. Yea, but what harm, too! Defeat justice, break down moral standards and moral codes. How much truth there is in these words:

Dug from the mountain-side,
Washed in the glen,
Servant am I
Or the master of men.

Earn me, I bless you,
Steal me, I curse you,
Grip me and hold me,
A fiend shall possess you.

Lie for me, die for me,
Covet me, take me,
Angel or devil,
I am what you make me.

LINCOLN AND THE UNKNOWN SOLDIER

Now I am before my favorite of all memorials. Slowly climbing the steps above the reflecting pool, I stand before the grave but kindly figure of that greatest of all Americans, Abraham Lincoln. A nation was in mortal combat, brother fighting against brother, father against son, neighbor against neighbor; and yet this man, with his great faith and great understanding, was able to say: "With malice toward none, with charity toward all."

It is twilight, already the lights of the city are beginning to flash. I stand looking across the Potomac into Arlington. There is the home of Robert E. Lee, the great Commander-in-Chief of the South; it shines like a jewel on yon Virginia hillside. It is no brighter, however, than the life of the man who lived there, who, even in those hectic days of reconstruction, could without bitterness help rebuild his beloved Southland. There, too, is the Tomb of the Unknown Soldier. One can almost hear the steps of the sentinel as he paces back and forth, keeping watch over the dead. In the moonlight I see the white shafts of those other soldier dead as they lie "row on row." Surely these dead shall not have died in vain. Surely we must catch the torch and "hold it high," that this nation under God, "with liberty and justice for all," shall not perish from the earth.

A CITY OF CHURCHES

It is dark now, and as I wend my way homeward I see the spires of many churches silhouetted against the sky; for Washington is a city of churches, too. "What mean these stones?"—these stones erected by loyal men and women across this nation? Many of these churches are national churches, erected by various denominations here in the Nation's capital. Are they serving their purpose? Are they beacon lights, guiding our people in these dark days, giving them courage, faith, understanding? Surely, never in the long and tortuous history of the church of Christ was there such a divine challenge to God's people to minister to the poignant and persistent needs of humanity.

Even as I ask the question, there come the low tones of the organ. The "Wedding March" is being played, and a young couple with eager yet earnest eyes turn toward the minister as he says, "Those whom God hath joined together let no man put asunder." Another home is established, based on the holy sacrament of Christian marriage. The babies arrive and are dedicated at the altars of the church. The family kneel together for the Holy Communion. "Do this as oft as ye will in remembrance of Me." There is an open

grave, and a voice says: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Despise ye the Church of God?

THE SHRINE OF HOME

I am at home now, 1330 Holly Street Northwest, six and a half miles from the church. What mean these stones—this home of mine? Is it what it should be? What kind of father am I to these three fine youngsters who live here? What right have I, even if the days have been so full, to neglect these children to the extent that, though I have not been out of the city, it has been three days since I have seen my eleven-year-old son? What am I losing in this home because I have allowed my whole time to be occupied going from one meeting to another, learning more and more about how to do less and less?

Long, long years ago I wrote one of the few poems that I have ever essayed to write. Most of the words have faded from my mind. Just a line or two can I ever recall. It had to do with a man who was brave and strong, a man who would disdain to do aught that was wrong. It had to do with a girl who was winsome and shy, a girl with a conscience as clear as the sky. Yes, and it had to do with a home, where true love reigned and true love alone, a place where little children might well come to live, a home that had naught but devotion to give. I wonder why tonight it should have been so long ago that I could write that.

SHADOWS IN A CITY OF SHRINES

The paper has been read. The radio is turned off, the lights are out. Why can't I sleep? Surely I am tired enough. It is certainly late enough, perhaps too late. Why should I be haunted with a sea of faces? Those three hundred ragged, dirty urchins that gather each Friday night, walking over our grass, knocking panes of glass out of our doors in their eagerness to get in to see the pictures—where do they come from? They come from alleys and basements, from old dilapidated houses where people live crowded and congested, where drunken fathers stagger in nearly every night to curse and swear. Yes, for Washington is not only a city of beautiful walls, a city of light and culture. It is a city also of Shadows, as Dr. Douglas Freeman very pertinently said at Constitution Hall a few years ago.

What mean these stones where 13 per cent of the people of Washington live in the most crowded, congested part of our whole city? It means that crime is rampant, that juvenile delinquency is prevalent, that tuberculosis thrives; that diseased women prey on our soldier boys on leave. Is it my conscious or subconscious mind that is in possession now, whispering to me of dreams not yet fulfilled but possible of fulfillment, when justice shall come down as a mighty stream, and these walls shall go down before it; when here in our nation's capital shall rise a city, the product of a real democracy, beautiful in all of its streets because its people shall have learned the ways of righteousness and peace?

'For Whom The Bell Tolls'

By L. Wilson Kilgore

Text: I Corinthians 12:12-21, 26, 27.

SOME of us have been wondering how Ernest Hemingway chanced on the title of his latest book, *"For Whom the Bell Tolls,"* which many of you have seen as a motion picture. The source of that title is hidden away in the writings of a not too well known English poet of the early seventeenth century. In one of John Donne's prose volumes entitled *Devotions Upon Emergent Occasions,* we find Hemingway's title and the thought for our memorial meditation.

The poet had been thinking of the custom of ringing the church bells on the occasion of the death of a citizen. Often people came running to find out who had died, to discover for whom the bell was tolling. One day someone died, and the preacher rang the bell, and many ran to know "for whom the bell tolls." The minister's answer is one of the finest passages in literature: "No man is an Island, entire of itself; every man is a piece of a continent, a part of the main; if a clod be washed away by the sea, Europe is the less . . . any man's death diminishes me, because I am involved in mankind; and *therefore never send to know for whom the bell tolls; it tolls for thee."*

ALL ARE PARTS OF A WHOLE

That might well be a passage of Scripture, for it breathes the essence of religion. The Bible in more than one place says the same thing. Our reading this morning from Paul's first letter to the Corinthians makes the same assertion. What are they talking about? you ask. They assert the solidarity of life. We are not alone. We are all part of something else—of a larger whole, and what happens to one member of that whole happens to another. "No man is a whole of himself; his friends are the rest of him." More than that, the world is the rest of him! "And whether one member suffereth, all the members suffer with it"; so writes Paul. We are not separate entities, little satellites whirling in our own little universe; we are all part of the great universe. We are all bound together, and when life touches one it touches all of us. When something happens to one star and it goes shooting across the heavens and in one final burst is extinguished, the heavens are thereby the darker and the smaller.

Today, all about us, men are dying. The world is noisy with the ringing of the death knell. We this morning come to honor four who have died: Malcolm Bird, Edward MacFarland, William Linde and Rodney MacGregor. The bell is tolling for these fine men.

Do not send to know *for whom.* "No man is an Island, entire of itself; every man is a piece of a continent, a part of the main; if a clod be washed away by the sea, Europe is the less . . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee!"

THE UNIVERSAL SORROW

It tolls for thee! It tolls for you and for me because we and the world are the less for their going, and we sorrow. The lights of some homes have gone out, and that street and that community is the less bright because of it. This is happening all over the world—in the countries of the United Nations and in Germany and Japan. The world is the less for every son of a German home that is killed, as well as for one here in America. They did not ask to fight, but misled as they were and often at their own choosing, and being involved in the sins of Germany, they had to fight. Our sons were involved in the sins of the United Nations—and they are many—and they were forced to fight. We sorrow for those we know intimately—those whom we honor this morning. However, our sorrow must be much broader than that, for not only are we the less for their going, but we are the less for all who have suffered and died in this terrible world struggle.

There is a story, a parable, that will shed a little light. An Indian looking out across the plains saw an object on the horizon, and supposing that it was a wild animal he prepared to run. As it drew nearer he saw that it was a man on a horse. Assuming that it was an enemy he prepared to shoot. The man came nearer and he saw that it was not an enemy, but one of his own tribe, and he prepared to welcome him. When he drew up close he recognized the face of his brother, and he embraced him. That parable is so true to life as to be almost startling. Certainly those who knew these four would have called them brothers. Certainly if we had really known all the others who have died, we would have called them brothers. "Therefore never send to know for whom the bell tolls; it tolls for thee!"

This truth was illustrated in a fine way a while ago. Sgt. Kenneth Gruennert was killed in New Guinea. He was awarded the Congressional Medal of Honor posthumously, and his parents were invited to Washington to receive the medal personally from the President. They declined the invitation, writing to the War Department these words: "Only last week thousands of other parents lost their loved ones in battlefields, all brave boys who were loved by their parents as much as we loved our own. These parents cannot converge on Washington, and because of the common bond we have with them, we feel that we shouldn't either." You see, the bell was tolling not only for their own loved one, but they felt themselves so closely bound up to life, they were so definite a part of the whole life, that they heard the bell tolling for the sons of thousands of other parents. That common bond with them made them decline to do what the others could not do. "Wherefore never send to know for whom the bell tolls; it tolls for thee!" Our sorrow must be as broad as was theirs.

WE ARE RESPONSIBLE! WE MUST REPENT

The bell tolls for us because it brings to us a realization of what we have lost. A part of us has died. However, it tolls for us in still another sense—the responsibility which their death places upon us. That responsibility is heavy, and it grows heavier with each tolling of the bell. That responsibility covers two areas.

There is need of *repentance.* Our responsibility here is heavy and we cannot avoid it no matter how much we try, or how well we try to hide the need of repentance. All of us look at this world struggle with all its tragedy, and we cannot help but wonder why. "My God, why?" we cry. The answer is so simple as to be almost unreal. God created us free—free to sin, free to do good. We chose to sin! The war is but the projection of the sin of all of us. It is not caused by any one nation or any group of nations. All nations have had a part in it. All have failed in the attempt to live harmoniously with the whole. Few have been willing to give up anything to preserve the peace and order of the world. Each nation has stooped as low as possible to secure what it wanted for itself. All have forgotten that they were not islands by themselves, but were part of the main, and if they robbed another they did not realize that Europe was the less.

Where lie the sources of this selfishness and greed and pride? Look at your own heart and mind and the answer is plain. If within your life there is greed, lust, selfishness and pride, then you are part of the sin of the world, the accumulation of which has culminated in war. Do you see what I mean when I speak of the responsibility that is placed on us to repent? Do you see what is meant when we say that the death knell is tolling for thee? We have had a part in the sin—the sin of the world which has caused the war and the death of fine men such as we honor this morning. None of us is guiltless.

NEW TASKS OF REBUILDING

In this need of repentance on our part, Thomas Carlyle has help for us. He wrote, as he viewed the world: "It is singular how long the rotten will hold together provided you do not handle it roughly . . . so loath are men to quit their old ways and, conquering indolence and inertia, venture on new." That is exactly what we mean by repentance. We must quit the old ways, handle the old roughly—the old ways that have helped to ring the death knell all over the world. We are all involved in mankind. "We are either a part of the cure, or part of the cancer." Most of us have been part of the cancer, and it is about time we become part of the cure. We need to repent, and then go and sin no more. "No man is an Island entire of itself; every man is a piece of a continent, a part of the main; if a clod be washed away by the sea, Europe is the less . . . any man's death diminishes me because *I am involved in mankind;* and therefore never send to know for whom the bell tolls; it tolls for thee!"

If we are to be part of the cure, that brings us to our second responsibility. Not only must we repent, *we must also begin to work and to build.* I do not mean that these terms should be applied to the old way and the old work. They are significant only as we apply them to the new. Too long have we tried to work on the old—and look at what happens! Wars continue to come and fine young men continue to lose their lives. We sacrifice everything for war; it is about time we decided to sacrifice everything for peace and a just order of things. If we can afford a war, we can afford a just peace.

This is more and more imperative with each ringing of the bell. It must not happen again. Almost everyone believes that today. Many, however, believe it impossible. Many are again putting their trust in power politics, in the balance of power. We all rejoiced in the Four Power Pact signed in Moscow. That must be only the beginning. In the responsive reading this morning, in which the Six Pillars of Peace are included in the words of the minister, you will find these words: "the peace must provide the political framework for a continuing collaboration of the United Nations, *and in due course, of neutral and enemy nations.*" That is important. If that does not take place, if the enemy and neutral nations are not gradually included in a world organization, we will have four dictators instead of one, four nations keeping the world in subjection and tyranny.

TOWARD A NEW WORLD ORDER

My friends, that is what this war is about—that these things shall not be, that such a state shall not exist, whether we are in the saddle or those we call enemies are in control. It is about time we woke up to the realization of the reality of the thing. Either we are fighting for a better world order or we are not. Either we are part of the cure or part of the cancer—and part of the cancer has been isolationism, power politics, balance of power and enslaved nations. These trends are beginning to emerge again. Britain and America have lost their good state of repentance that was so evident in 1940, 1941 and 1942. Our side is winning and we talk only in terms of a military victory—and in the meantime the vast millions in China and India are losing faith in us. We must raise the hope of freedom—economic, political and social freedom for the enslaved millions of Chinese, Indians and Negroes.

Such a freedom is better ensured by a world organization of all nations, a council of the United Nations, a commonwealth of all nations, with power to act and to enforce, and with a World Labor Office and World Department of Food and Agriculture to prevent starvation such as is now occurring in India. The church is not entirely alone in these demands. There is hope when so realistic and experienced a man as Sumner Welles voiced these identical statements in his speech at the twenty-fifth anniversary of the Foreign Policy Association. Those words came from one of the coldest realists ever to occupy high positions in the State Department. Why does he say these things? Because he knows that it is the only way to make secure the kind of world all the men who are fighting, both living and dead, would want if they had a chance to say so. He knows that what Paul wrote so many years ago is still true: ". . . we are all members one of the other and whether one member suffereth all suffer."

IF WE DO LESS—

That is the kind of world which we must be building and working toward. The death knell not only makes us sorrowful because we are the less and the world is the less for their having gone; it also places great responsibilities upon all of us. We must repent for our part in the world's sin. More than that, we must build a world which will ensure the just peace for which our men are fighting, so that future years will not demand of their sons what today has demanded of them! If we do less than that we shall have failed.

"No man is an Island entire of itself; every man is a piece of a continent, a part of the main; if a clod be washed away by the sea, Europe is the less . . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee!"

The Ideal Home

By H. Richard Rasmusson

WHEN Woodrow Wilson was president of Princeton University, he startled a body of alumni by saying: "Some of you write and ask us why we don't make more of your boys. I will tell you the main reason—because they are your boys."

All of us are the reflection of many influences: the home, the school, the playground, our friends, the theater, the church. But most important among the influences that have shaped us, if only because the earliest and the first, is the home.

Parents determine not only our blood, but also many other things. In a popular autobiography we read: "As life tapers off I can see that in the deep and fundamental qualities, I am each day more and more like my parents. The influence of the home is upon us all. And in the deep and fundamental qualities we are every day more and more like our parents.

And by this same sign our children will be like us and will be molded by the home we make for them. As life tapers off for them, in the deep and fundamental qualities they will be more and more like us and their home. Here then is the basis for this sermon: Like home, like children.

I

In the first place, then, in our ideal home, we will want our children to share in the chores of the home. There is such a thing as doing too much for our children, indulging and pampering them needlessly. To give things to our children is not good as such, and to deny them is not bad as such. Giving to and denying our children are relative. In the *Rotarian Magazine*

appeared an article entitled, "Our Parasitic Children." Such are the children who have had too much done for them. They are spoon-fed and soft. Growing up, such children are unprepared for the realities of the world.

So one of our mottoes in this home will be these words of Tolstoy: "Let your children do all they can for themselves; carry their own water; fill their own jugs, wash up, arrange their own rooms; clean their boots and clothes, lay the table." To be sure, some chores have been eliminated by science and technology. But there are chores that remain. And these chores we will want our children to share in. We do not want them to be spoon-fed and consequently soft.

II

In the second place, our ideal home will surround the children with faith in their highest and best possibilities. As parents we will never laugh at their dreams or make fun of their ambitions. Instead, we will dream with them and teach them that "ideals are possibilities resident in actual facts." We will tell them: Once Beethoven's symphonies and the phonograph were dreams. "No fact is the whole of itself; its possibilities are the rest of it." The ideal home must teach children that. And here we see Thomas Edison's mother a shining example to follow, and his father an example of what not to do.

All of us are helped to become by people's faith in us. A practice teacher remarked to me the other day that her teacher had said: "Your pupils will be largely what you expect of them. Expect the highest and best and they will usually come through with it." Faith is vital and creative. It helps to make true what otherwise never would be true. When Jesus called Cephas "Peter," meaning "rock," that revealed faith in his possibilities, because at the time Cephas was anything but stable. But he became inwardly strong, steady, because of that faith in him. Even so faith can be vital and creative.

Because you love me I have much achieved,
Had you despised me then I must have failed,
But since I knew you trusted and believed
I could not disappoint you and so prevailed.

III

In the third place, our ideal home must train for democracy. This means that the home must be organized democratically. As a recent poster on our campus put it: The dictating dad, the domineering mother, the child tyrant are all out of order. In their place will be the family circle where each will have his say, discussing together the problems of the home in a way leading to "freedom with responsibility, cooperation and initiative harmony and direction."

One of my professors in Chicago has conducted his home on this basis for many years. Once a week the family meet for the council hour. The children know all about the finances of the home, its operating cost, and the meaning and value of money. They have a voice in determining their own weekly allowance. They have a voice in making the rules by which they come in at night, in deciding about the use of the family car, and in assigning chores about the home. Grievances of parents or children toward one another are freely and frankly discussed, and misunderstandings and injustices are worked out in an atmosphere of respect for personality and for the rights of all.

The individuals in this home are learning many lessons indispensable to citizenship in a democracy. They are developing socially mature insights. They are growing up with a lively sense of the word "community" and are learning to say "our." They are being trained for discussion and creative thinking. They are learning that there is no freedom without responsibility. No democracy can survive without such people. This kind of home is a bulwark for democracy. Let us multiply their number.

IV

In the fourth place, our ideal home will welcome many varieties of people to its hearth. We should like our children to grow up in a home where once a week or oftener there would be at table with us, now a Negro, now a Chinaman, now a Korean, now a Mohammedan, now a Hindu. There will be no race prejudice in our home, because these representatives of other races and creeds will teach us how erroneous are the conceptions upon which prejudice is built.

Friendship with traditions different from our own will broaden our minds, widen our sympathies and make us citizens of all the earth. The Jewish Talmud was reflecting such hospitality to the great and good when one of its writers said: "Let thy house be a gathering place for wise men: drink the words flowing from their mouths, as a thirsty man drinks water." So our ideal home will welcome many varieties of people to its hearth. It will be a gathering place for what is great and good in our humanity.

V

In the fifth place, our ideal home must stimulate a taste for the things that are excellent. In the home of Woodrow Wilson's boyhood there was a "holy of holies," where the family met to read and sing and have family prayers. Among his earliest memories was one of his mother reading aloud *The Iliad, The Odyssey, The Faerie Queene, The Idylls of the King,* Green's *Short History of the English People,* and books of travel. Every day there was the reading of the Word and prayer, with all the family kneeling while the minister talked with God. On Sunday evenings before the lamps were lighted they would sing together some of the great hymns of the church. Ray Stannard Baker has written of this home: "It was . . . a house of books, an environment of serious thought, an atmosphere of deep family devotion." So the home of Woodrow Wilson stimulated in him a taste for the things that are excellent. He became like his home.

In a recent short biography of Matthew Arnold we see the same thing happening. "The children," we read, "had the challenge and the opportunity to know the best that the world's great minds and spirits had produced." Here again a boy was made great and good by his home.

The finest things in the lives of all of us were caught from our environment. Living with great books, great music, great personalities, we are changed into their likeness. Paul put this secret of becoming excellent by living in spiritual relationships when he wrote: "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." As a Latin proverb puts it, "It matters much with whom you have lived." The home should surround us with the treasures of culture and religion, and so stimulate in us a taste for the things that are excellent.

This, then, is our ideal home: a fellowship where the children share in the chores and responsibilities; an environment surrounding the children with faith in their highest and best possibilities; a fellowship organized democratically; a place where many varieties of life will be welcome; an environment stimulating a taste for the things that are excellent and holy.

O Thou whose gracious presence blest
The home of Bethany,
This shelter from the world's unrest,
This home made ready for its Guest,
We dedicate to Thee.

We build an altar here, and pray
That Thou wilt show Thy face.
Dear Lord, if Thou wilt come to stay,
This home we consecrate today
Will be a holy place.

In gross inequality and the resentment that comes from it is the tinder inside the democracies that the communists put their torch to; that is the breach in the democratic wall that the Trojan horse goes through; that is the road the fifth column marches on. We have been freed from many coercions, but we have not used our freedom to build a community of people living together in liberty, fraternity and approximate equality and condition. Mark this! We can never make the Declaration of Independence and the Grapes of Wrath lie permanently down in peace together.

Harry Emerson Fosdick.

Democracy is far more than a form of government. Indeed, in order to place its stamp upon the government it must prevail beyond the bounds of politics. It is an attitude of mind to which the exploitation of man by man is abhorrent; it is a way of life in which human personality is judged of supreme, of measureless, worth; it is an order of social relationships dedicated to the promotion of the individual and collective interests of common folk; it is, in a word, a society in which ordinary men and women may grow to their full stature—a society "of the people, by the people, and for the people."

George S. Counts.

Every day it becomes clearer that the root of the main political problems of today is religious—the presence or absence of faith in God.

Archbishop of Canterbury.

As We See Ourselves

By William J. Jarman

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. Romans 12:3.

ONE of the most difficult injunctions of St. Paul is this: "Let not a man think of himself more highly than he ought to think, but think soberly," or as Professor Moffatt translates it, "he must take a sane view of himself." That is precisely what most of us are unable to do, to see ourselves as we really are. For of all the skills that we possess as human beings none is better developed or more frequently used than the skill of blinding ourselves to our own character and personality. We surround ourselves with camouflage and hide the facts of our own weaknesses so well that frequently we forget what we have hidden and mistake the nets and bushes for the ugly realities beneath.

A man of weak body will pretend that after all it is only the development of the mind that counts. A man of muscular ability will hide poverty and intellect by prowess in athletics. A man without moral courage will run with the crowd and say, "Many people can't be wrong, and we ought to get along with everybody, so we must do like the others." A man will so want to be different from what he is that he will imagine he already has the qualities which he deeply desires, and thus fancy himself as a singer when he cannot carry a tune, or a ball-player when he is awkward or clumsy, or an expert when his knowledge is shallow and inaccurate, or original when he is only a sounding board for the latest copy of the *Reader's Digest*. We all recognize this very commonly in other people—it is an everyday occurrence with them!—but how very seldom we recognize it in ourselves!

HONEST SELF-APPRAISAL IMPORTANT

Yet it is important that we think of ourselves honestly, knowing our own powers and limitations, recognizing our pretenses for what they are, accepting the abilities and endowments we already have, so that we are ready to use what is within us rather than build on the thin foundation of wished-for possibilities and imagined character. We may not like what we are, be ashamed of it, wish ourselves different, but the fact remains that nothing can happen of good consequence within us until we take a sane view of ourselves.

Call it what you will, the direction of life or the organization of the self; say with a modern psychologist such as MacDougall that it is the self-regarding sentiment that is the basis of our life philosophy, or say

with an ancient poet such as Sophocles that wisdom is "to see life steadily and see it whole"; it all comes down to the fact that our opinion of ourselves is one of the most important elements in determining the outcome and meaning of our life. Among the many ways in which this truth is displayed let us look at a few which are manifest.

BE YOURSELF!

First of all, we agree, I am sure, that wholesomeness of life depends in part upon a man's being himself. How much of human misery lies just here; a man gets the wrong notion of what he is and tries to live up to it. Thackeray set out to be a painter, but only painful failure at art and a beginning moderate success at writing showed that his real happiness was in that direction. Keats was apprenticed to a surgeon, but had no talent for what in that day was little more than butchery, and did not find much meaning to life until he became a poet. We quite readily understand the unhappiness which comes from entering the wrong occupation, but we need to see that a man's work is far larger than the job he does, and just as there are thousands of misfits in the business of making a living there are even more in that of making a character.

A man fails at a job for several reasons, but chief among them will be that he does not know what the job requires, he does not use the abilities he has in the right way, he does not have the talents this particular work demands. So with the business of shaping a life; people fail at it and are unhappy because they do not know what life demands of them, they do not use the powers they have, they do not possess the special talents for the kind of life they are aiming at.

How many men, for example, are trying to be leaders when they have no real bent for leadership; they would be far truer to their own temperament if they tried not to lead but to follow. Many a man is trying to live up to an imaginary picture of himself as a swashbuckling, hard-boiled fellow, cursing and vulgar, with no fear of God, man or the devil. And yet, at heart, men are not really that way. There is something within them that is decent and honorable—a fundamental harmony of character made discord by their actions, and they cannot be at peace within until they begin to think sanely of themselves. "Quit kidding," we say to them; "you are not fooling anybody but yourself." So, if we want to be true to ourselves, which is the only way we can have wholesomeness and healthiness of life, we had better have a right understanding of ourselves.

THE ACT FOLLOWS THE THOUGHT

This is important also because it affects the way in which we meet what some call fate, others call destiny, but which is perhaps best named opportunity. There come to every man occasions upon which he must decide the course of his life. It may be a sudden emergency when he must either play the man bravely or run defeated from the scene. It may be the choosing of a long and tiresome road of conduct which pays for the tears and aches it brings by the final arrival at a significant end. It may be the selection of friends, the dealing with adversity, the giving of one's self to a cause higher than one's own. But whatever it is, the opportunity comes and a man's life hangs on the handling of it.

A man's attitude toward himself will make a dif-

A Pastoral Prayer

By Clyde McGee

O THOU who dost never leave Thy children without a witness to Thy spirit's presence, we thank Thee for the things there are to hearten us in these times of confusion and fear. We thank Thee for the examples of courage and endurance amid fellowships born of danger. We thank Thee for the examples of patience and endurance and high courage on the lowly roads of our common life. We thank Thee for the capacity of the human spirit to resist the pressure of evil and to win victory over cruel circumstances and devouring fear.

We thank Thee for new hopes born in nights of darkness, for virtues evoked and purposes formed in the solemn hours of history. May we gain from them wisdom whereby to build a society in which there shall be peace, not war; where there shall be abundance for all and poverty and want for none; where there shall be faith and friendship instead of fear and hate, laughter and joy instead of tears and misery, faith and hope instead of doubt and despair.

But we cannot be unmindful of our sin. We say we see, but our blindness remains; behind assertions of our rights we hide our selfishness. From the stern reproofs of life and the agonies of these years we have been slow to learn wisdom, and the judgments of war have fallen a second time upon us. Yet while its scars and wounds remain, while the clouds of another dread conflict of peoples may be forming, while deeds of daring still reveal the divine capacity of the human spirit to transcend the claims of self, may we be led to learn the arts of peace. May we be made ready for commitments worthy the high and heroic mood; worthy the memory of all who have served greatly the cause of man.

May the ancient truths be made newly alive to us until we accept the simple wisdom that we are members one of another. While wars still rage may we begin the building of the new society where men of all lands may dwell together in friendship and peace. Amen.

ference in what he does. Queen Esther, we are told in the Bible, faced a decision that might well mean for herself death, but if she were successful in winning the approval of the king it might also mean freedom for her people. What did she do? "If I perish, I perish." That was her answer. Her people came first. Her attitude toward herself made the difference between freedom and slavery for her people. How different from Shakespeare's Hamlet who cried, "The time is out of joint. O cursed spite, that I was ever born to set it right." So, because Hamlet could never think of anything except in terms of himself he never acted, and not acting, was defeated.

When a man gets in trouble, if his first question is, "Why did this happen to me?" he is not likely to get out of trouble. If a man's ship is in danger and his first question is, "What's going to happen to me?" he is not going to be of much help to his ship. When the moment of destiny comes and we must act, our opinion of ourselves will determine what we do. If we think of ourselves as servants, we will serve; if we picture ourselves as defenders, we will defend; if we see everything else in terms of what we can get out of it, we shall craftily scheme for our own advantage; if we regard truth and honor and justice as more precious than wealth, more desirable than peace, we shall uphold them with our life's blood. We had better think sanely of ourselves. It makes a difference in what we do.

THE SPRINGS OF CHARACTER

It makes this difference, you see, because nothing is more important in the determination of character—that is, the center of loyalty around which our lives are organized and tied together—than what we think about ourselves. We have already seen that it will determine what we do. It also makes a difference in what we believe, the loyalties we have, the measurements we apply to life, the resources upon which we draw. One evidence of this comes from the field of modern psychology. Jung, the distinguished Viennese psychologist, declared that after dealing with hundreds of maladjusted people he was convinced that personality problems finally resolved into a religious problem. And what did he mean by that? Just that religion at its heart is a way of viewing ourselves, and if we do it wrongly we have bad religion which is indeed a problem.

From another authority, A. J. Rosanoff, a reputable Los Angeles psychiatrist, comes the statement that the chief condition behind hysteria and malingering, two of the more common forms of mental difficulty, is a basic defect of character. And what is that defect? Nothing is important in their eyes except themselves; they are parasites. If, looking at ourselves, we see only someone to be pampered, pleased, kept amused, our character will be selfish, shallow, at the mercy of every wind of chance. But if we look upon ourselves as persons who need the discipline of life, who can give some measure of devotion to other causes than our own, who have within untold capacities for both good and evil, we shall find that we want to take ourselves in hand, use our time for more than amusement or gain, reach out for hidden powers to help bolster up our weaknesses and increase our strengths.

THROUGH THE EYES OF CHRIST

What we need to decide is, how a Christian is going to think sanely of himself. There is no easy answer to that. It demands of each of us a searching of heart and conscience that we do not like. Nevertheless, we must do this searching. And it may be done in many ways—examination of conscience, honest appraisal of the good or bad effect of our lives upon others, recognition of the kind of ideals we really stand for. But, for most of us, the best way is to attempt to see ourselves through the eyes of Christ. Imagine yourself at the foot of his cross, and his eyes upon you. How does your life look before him? It needs something more, does it not? A power not our own to hold us; a grace not our own to save; a mercy that brings us from remorse to faith and from bitterness to hope.

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

When we take a sane view of ourselves and look at the cross, isn't that true?

Beatitudes from Psalms

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts.

Blessed are they that dwell in thy house, they will still be praising thee.

Blessed is the man whose strength is in thee: in whose heart are the ways of them.

Blessed are the undefiled in the way, who walk in the law of the Lord.

Blessed are they that keep his testimonies, and that seek him with the whole heart.

Blessed are they that keep his judgments, and he that doeth righteousness at all times.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Blessed is the man whom thou chasteneth, O Lord, and teachest him out of thy law.

Psalms 1:1; 65:4; 84:4, 5; 119:1, 2; 106:3; 32:1, 2; 41:1; 40:4; 94:12).

(Selected by R. E. Slaughter, Baptist Church, East Cleveland, Ohio.)

Too Much Sunshine

A Sermon for Youth by Franklin D. Elmer

HAVE you ever thought how wonderful it would be to live in a place where the sun shines every day? What a joy to be sure the sun would rise into a clear sky each dawn, shine brilliantly at noon, and bathe the sky with crimson every evening! What a heavenly place!

There are places like that in the world. On the west coast of Chile and Peru there is a strip of hundreds of miles where the weather is "perfect." At dawn or noonday or sunset one can be sure the sun will be clear and bright. Rain is unknown. The air is dry and soft, and the gentle breezes are very soothing. An ideal situation, you say, and you think how pleasant is would be to live there.

There is just one thing to remember about this place—no one lives there. No one wants to live there. No one could live there if he wanted to. The very weather which is so "perfect" that it does not bring rains or storms, makes this place the most sterile in the world. It is desert at its worst. The hills are just dry dirt without even the contours normal to rain-washed hills. They look as though they had been piled up by some mighty machine and left there long ago. The soil is powder, and to step on it is to lift a cloud of gagging dust.

To the east one can see storms over the Andes, and to the west the fog banks blowing along the shores of the Pacific. But in those deserts the weather is always the same—sunshine morning, noon and night. The spot which closest resembles this in the United States we call Death Valley—a good name for such a place.

* * *

Life that was all sunshine would be as sterile and uninviting as the desolation of the Chilean desert. It is sometimes hard to appreciate the storms that beset us, the hardships that we endure, the cold winds of criticism and the gloomy days of disappointment. But out of such things, out of conflict and sorrow and pain, comes the appreciation which makes the sunshine so lovely when it comes. "The soul could have no rainbows, had the eyes no tears."

Paul commented on this long ago when he wrote: "Trouble produces endurance, and endurance, character, and character, hope, and hope will not disappoint us." (Romans 5:5).

Quotable Verse

Memorial Day Vow

GOD of Humanity, hear our vow—
We who dwell in a world of hate:
War we have served, how long! but now
Our lives to peace we dedicate.

By the graves of our dead we mutely stand,
In tears renew our consecration:
We will strive and pray till every land
Becomes a part of a new World Nation!

Thomas Curtis Clark.

Celestial Music

UNCOUNTED stars in boundless space,
Proceeding round the sovereign throne,
Chant in blessed unison—
And none essays to sing alone.

Supernal glory, power and peace
Lift one hosanna in the sky,
As lonely but concordant suns
And crowded galaxies go by.

No shibboleths are shouted there,
No battle-cries of race or clan:
There is the heavenly harmony
That weeps for utterance in man.

Earl Bigelow Brown.

Three of these poems are selected from the anthology, *Poems for Life,* by Thomas Curtis Clark, and are used with the permission of the publishers, Willett, Clark & Co.

Love's Tribute

I WEAR a snow-white rose today
In sacred memory,
In silent tribute to the love
My Mother bore for me.

The fairest flower will fade and die,
But deeds live on for aye;
A life well lived shows proof of love
Far more than words we say.

So I would live from day to day
That all my life shall be
A living tribute to that love—
A faithful memory.

Lorena W. Sturgeon.

Scapegoats

THE young men die in battle,
The old men sleep in bed.
The tortured earth of Europe
Is furrowed deep with red.

The old men sat conferring.
With smile and scheme and lie.
The old men made the blunders
Today the young men die.

Eleanor D. Breed.

Sermon Outlines *from* PULPIT Readers

Re-Digging Wells—Deeper!

Text: And Isaac digged again the wells of water.—Genesis 26:18.

I. Introduction—We continually hear talk of a coming revival of religion. We heard it in time of depression, and we hear it again during wartime. But much of this talk is superficial. We do indeed need a revival, but if we are to have one that is genuine we must first re-dig the wells of religious conviction. The "oldtime religion" which we say we need is not the thing for us. That oldtime religion of our fathers was wrought out as they faced the issues of their time; now we must work out for ourselves a religion to meet the issues of our day.

II. Body of Sermon—The story of Isaac digging his wells is a parable for our own day. He was not satisfied with shallow wells—ponds and puddles—but digged down to the living waters. There are many wells, spiritually, we need to re-dig. We shall consider two: 1. The well of our relationship to man. We need to re-dig the well of man's inherent worth and dignity in the sight of God. How man has been forgotten in the struggle for things! He has been exploited, treated as a mechanism without a soul, as a cog in a system, as a pawn of the state, to be shot down for the glory of the "fatherland." But man is the most valuable thing in all the earth; God created him for his own companionship, and he sent his Son to save him. The forgotten man! That is what he is today. Surely we need to dig again the well of human brotherhood. We must not be satisfied with the standards of yesterday, nor with the popular ideas of our time—the state, the rule of might, the will of dictators—but will dig until we rethink the whole structure of man's life into the plan God has for his world of persons, each precious in his sight. Then will dawn a new heaven and a new earth.

2. We must re-dig the well of man's conscious fellowship with God the Father. Our brotherhood plans and our social services are without significance without the presence of God in man's world. "In him we live and move and have our being." Meditation, communion, prayer are as essential to man as food and drink. It is through these that man ties into the infinite resources of God. What about prayer? Is it not the mightiest force in the universe—able to remove mountains? Yet we have lost the art of effective praying—as Jesus prayed. Genuine praying is the supreme effort of life. What is prayer—just a petition? A simple text will guide us: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Three phases here: "Ask and it shall be given you"—the prayer of a beginner; the child asks for what he wants. "Seek, and ye shall find"—a better prayer, coming from a longing to know more of God and his purposes—a prayer for spiritual growth. "Knock, and it shall be opened unto you": the top-flight of prayer—only to be admitted into the presence of God without desire for gifts. This is prayer supreme. And our prayer today can go deeper than could that of our fathers, for science has opened to us a vaster world than the little world of those before us. We can see a greater God—and can worship him more greatly.

III. Conclusion—Sherwood Eddy as a young man went as a missionary to India. He set to work with enthusiasm, but after a while broke down physically. He was discouraged. He seemed to hear a voice saying: "Whosoever drinketh of the water of life that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life." Dr. Eddy realized that he had failed because he had depended on his own strength. He digged deeper and found the "living waters," which have been sufficient for all his needs. We too must dig deeper.

(Julius Fischbach, First Baptist Church, Lansing, Mich.)

Toward Better Speech

A Free Forum for the Discussion of Slips of Speech and Manner

I for E. One of the commonest of errors is the substitution of the short "i" sound for the short "e." A prominent speaker not long ago included in the title of his address and repeated many times throughout it the word SENT, but every time he said SINT. A woman who hears a great variety of speakers, tiring of "e's" called short "i," urges this column to stress such a grievous error. So goes the list: pen is miscalled pin, challenge—challinge, men—min, any—iny, many—miny, meant—mint, senate—sinnit, event—evint, etc.

In Praying . . . Ill- or un-prepared prayers often betray the fact by the too frequent repetition of the name of Deity. In addition to the introduction of each new paragraph, the name of God is sometimes used as often as once in each sentence: Our Heavenly Father, Our Heavenly Father—over and over. It would be difficult for an otherwise good prayer not to be distracting when such a phrase as "We beseech thee, our Father," recurs four or five times in its course. Good form suggests the use of the name only at the beginning of the prayer and in transitions. It should not be forgotten that there is an abundant choice of names and phrases.

Names. **Kagawa** is correctly pronounced when no syllable receives greater stress than another: **kah-gah-wah** (no accent). **Ferré** is **fe-Ray.** **Mackay** (John A.) is **ma-KYE;** rhymes with belie.

It Is Better to Say—	*Instead of—*
more than (referring to quantity)	above or over
remainder	balance
center in or upon	center around
different from	different than or to

To continue the struggle against the "lighthearted vulgarity"—the misuse of "The Reverend"—let us reprint this poem of uncertain origin, thought to have been written by an Episcopal rector, as quoted in Mencken's *The American Language*—

Call me **Brother,** if you will;
Call me **Parson**—better still.
Or if, perchance, the Catholic frill
Doth your heart with longing fill—
Though plain **Mister** fills the bill,
Then even **Father** brings no chill
Of hurt or rancor or ill-will.

To no D.D. do I pretend
Though **Doctor** doth some honor lend,
Preacher, Pastor, Rector, Friend,
Titles almost without end
Never grate and ne'er offend;
A loving ear to all I bend.
But how the man my heart doth rend,
Who blithely calls me **Reverend.**

Contributions for possible use in this column should be sent to Aubrey N. Brown, 2928 Hawthorne Ave., Richmond 22, Virginia.

How to Select Hymns

By James R. Sydnor

"OCTOBER 13, 1718. The Psalmody is but poorly carried on in my Flock, and in a Variety and Regularity inferior to some others; I would see about it."

Dr. Jones reread this entry in Cotton Mather's *Diary*. So old Cotton had the same trouble! Dr. Jones leaned back in his chair. He had been increasingly concerned with the lack of participation in the hymn singing.

"Why should Doctor Evans stand Sunday after Sunday with hymnal closed during the singing? And there is Miss Ella Hankins; she not only doesn't sing but stares at everyone who does sing. And Joan Elliott. She has musical ability, and yet her face never lights up during hymn singing. Often she just mumbles the words." Dr. Jones mentally scanned his congregation as he had frequently done on Sunday morning. It was disheartening to watch so many bored expressions, when the singing should be spontaneous and inspiring. He could name forty or fifty who sang indifferently or not at all.

"Why," he asked himself, "don't these people sing?" He tried to formulate some reasons in his own mind. Then an idea presented itself. "I'll ask the people themselves."

During the next month Dr. Jones carried on his investigation. With some members he chatted after church meetings; with others he conversed in his study or in their homes. Without seeming to upbraid them for not singing, Dr. Jones probed to the reasons for lack of participation. Some reasons were discovered immediately. Other reasons were unearthed only by the use of insight and patience, for some of his congregation had ceased singing long ago and consequently had forgotten why. At the end of the month Dr. Jones felt that a sufficient number of non-singers had been interviewed to form some kind of diagnosis. So one morning he sat at his study table and examined his data. Here were the causes of the lack of singing.

● *Many Reasons for Non-participation*

1. *Lack of musical ability.* Some said they couldn't "carry a tune in a bushel basket." Many of these, Dr. Jones thought, had more musical ability than they realized.

2. *Timidity.* Some said that as children they had enjoyed singing but were ridiculed by older brothers and sisters whenever they made the attempt. Consequently they were now afraid of being heard by others, especially when not many other worshipers sang. Dr. Jones asked them if they sang in the movies when the lights were out and when the words of the songs were shown on the screen. They said they did. These were easy to cure if encouraged and if given enough neighborly support by the rest of the congregation.

3. *Inertia.* "It just takes too much energy to sing. Don't feel like singing." Plain laziness, it seemed to Dr. Jones. Most of these had plenty of ability and could become fine singers by the exercise of will power and enthusiasm.

James R. Sydnor

4. *Physical limitations.* Laryngitis, heart trouble and other ailments.

5. *Some hymns are unfamiliar.* "Why don't we sing familiar hymns? I could sing the hymns if I knew them." By familiar hymns Dr. Jones discovered that most of the people meant the hymns which they had learned as children in Sunday school or at home.

6. *Some hymns do not agree with sermon topic.* This was slightly embarrassing to Dr. Jones. He had gathered by inference that several people saw little connection between the message of the sermon and the text of the hymns.

7. *Some hymns texts are unsuited to certain ages.* Joan Elliott and several other young people said they were tired of singing about death. Most hymns, it seemed to them, ended by talking about dying, crossing over Jordan and entering heaven. These hymns might be suited to elderly people, but these young people wanted an approach to life, not an approach to death.

8. *Some texts are too strong.* Many of his congregation were thoughtful people. They rebelled against making extreme pledges in hymns so frequently, just because the songs happened to be old favorites. "'Faith of our fathers, we will be true to thee till death' is a difficult vow to make and fulfill, and yet we often sing it," said one lady. "Jesus, I my cross have taken" was also mentioned as an example of an exacting hymn, likely to be sung with insincerity if used too frequently and inappropriately.

● *Inferior Hymn Texts to be Shunned*

9. *Some texts are poor poetry.* A few discriminating people said they were not attracted to the hymns because the texts were poor literature. Lacking the beauty and force of fine poetry, the texts were full of trite and inelegant expressions. Instead of a strong sequence of thought, one found meaningless repetition of ideas. The writers of these songs may have been consecrated, but they were not craftsmen of words and ideas.

10. *Some tunes are inferior music.* John Williams complained that the tunes sung in church couldn't compare with the chorales and folk hymns sung in his high school glee club.

11. *Some hymns are too one-sided.* One consecrated lady had said: "Doctor, many of the hymns we sing each Sunday are gospel songs which call for a radical conversion and commitment, and yet I gave myself wholeheartedly to Christ years ago. There undoubtedly are some unsaved people in the congregation who need such repeated invitations, but most of us need more hymns of Christian growth."

● *Careful Selection of Hymns Important*

Leaning far back in his chair, Dr. Jones reviewed his list. Some reasons he had expected to uncover. Others, he had to confess, showed more discernment than he knew was in his congregation. As he pondered this list of eleven reasons, it became clear to him that seven of the eleven exhibited faults of choice. Dr. Jones was not sanguine enough to expect a revolution in his hymn singing just by improvement of selection of hymns. After all, the playing of the hymns and the leadership of the choir in the congregational singing could be "brushed up." But improved choice of hymns should definitely help.

Well, then, who made the selection of hymns in his church? With a wry smile, Dr. Jones acknowledged to himself that he led a number of services himself. But not all the damage

was done in the church services which he led. His people sang in the church school, in the woman's auxiliary, in the young people's meetings. He made a quick mental check of the number of worship services held in his church groups during the past week. Counting the devotionals in the auxiliary groups, there were about twenty-five! In each of these services hymns had been sung. Twenty-five leaders who chose—or just "picked"—hymns!

He realized that some of the non-singers whom he had interviewed had stopped singing years ago through no fault of his present church leaders. But a new generation was being trained and they should start aright. So Dr. Jones resolved to draw up a list of suggestions for the proper choice of hymns and tunes. This list he placed in the hands of all in the church who had any part in the leadership of worship.

● *Suggestions for Choice of Hymns and Tunes*

1. *Select hymns with worthy texts.* Some of our church school departments have fine hymnals; other departments, unfortunately, have not yet been able to purchase good ones. If you have a first-rate hymnal, the problem of worthy texts has been largely solved by the hymnal editors. They have eliminated the worthless hymns. Those leaders, however, who use the other hymnals should exercise care in the choice of texts. In the first place, select hymns which are true to our religion. One of the popular hymns has the phrase "nothing left but heaven and prayer, wondering if our names are there." This is not confident Christian faith. Neglect such hymns. In the second place, select hymns which are superior poetically. Do not use rhymed jingles which offend the taste and intelligence of anyone who loves good poetry. There are hundreds of texts, beautifully phrased, which are worthy of our use. Whittier, Van Dyke and Addison have written deeply spiritual hymns which are models of fine poetic style.

2. *Select tunes with musical quality.* When I compare the fine music sung by our high school glee club with the type of tunes sung by some of our church groups, I am reminded of this verse from Luke: "The children of this world are in their generation wiser than the children of light." Let us be as wise as the radio program director or the public school music supervisor. We should use as fine music as they do. Our people are fond of good music elsewhere and they will like it here in our church.

● *Familiar and Pertinent Hymns Helpful*

3. *For genuine worship exercises, select familiar hymns.* The members of your group cannot easily think of the message of the hymn when they are following the devious routes of a strange tune. The average person cannot readily praise God when he or she is distracted by the mechanics of note reading, any more than a novice can enjoy the landscape when driving a car for the first time.

Therefore, your people can worship most naturally through familiar hymns. When you must use an unfamiliar but appropriate hymn in a regular service of worship, rehearse beforehand, if possible, a special group of singers who can aid in leading it, announce the hymn so that group participation is encouraged, and have the tune played clearly. Even better, set aside an occasional informal period when the new tunes can be taught, when the stories of the hymns can be told, and when the singing in general can be improved.

4. *Select hymns bearing on the worship topic.* If the service emphasizes the world-wide fellowship of Christians, select hymns like "In Christ there is no east or west" or "These things shall be: a loftier race." If the topic is "faith," use hymns like "My faith looks up to Thee" and "How firm a foundation, ye saints of the Lord." Select hymns appropriate to the season of the church year, using, for example, Thanksgiving, Advent, Easter hymns. Worshipers will be benefited by such intelligent choice of hymns. Our better hymnals have topical indexes which will aid in finding the proper hymns.

● *Emotional Experience and Hymn Selection*

5. *Select hymns which are emotionally appropriate.* Most of our worship experiences follow a pattern of emotional experiences. After we have been called to worship at the beginning of a service, we desire to praise and adore God. At this time, use hymns like "Holy, Holy, Holy! Lord God Almighty!" and "O worship the King all glorious above." For a hymn of confession, use "Holy Ghost, with light divine" or "Dear Lord and Father of mankind." After the message it might be appropriate to sing a hymn of consecration like "O Jesus, I have promised" or "Lead on, O King Eternal."

Do not carelessly use hymns which call for a tremendous commitment unless you feel that your group is emotionally prepared to mean what they sing. I have in mind hymns like "Faith of our fathers" and "'Are ye able,' said the Master, 'to be crucified with me?'"

6. *Select hymns adapted to the average age of your group.* Some hymns like "Fairest Lord Jesus," "This is my Father's world," and "All hail the power of Jesus' Name!" can be sung together by Christians of all age levels. Hymns like "Lead, kindly Light, amid the encircling gloom," "Come, ye disconsolate," and "Depth of mercy! can there be mercy still reserved for me?" are more suited to adults. Other hymns like "Now in the days of youth" and "I would be true" express admirably the aspiration and forward look of youth. With children, do not use hymns penned by writers who had in mind, for example, a hardened outcast of the streets. Children, not comprehending such hymns, will soon begin singing mechanically. Insofar as you can, select hymns which ring true to the experience and thought of your group.

● *Hymns Should Cover Wide Range*

7. *Select hymns which include the entire Christian experience.* Do not be one-sided or narrow in your choice of hymns. Too often we sing about the starting point and the close of the Christian life and too rarely do we sing about the glorious pilgrimage between these extremes where the majority of Christians are walking. We need to give the unsaved the call of Christ and we need to think of the life to come, but we need also to apply Christianity to the present life and we should select our hymns accordingly. Christian experience includes missions, relief of poverty, prayer, redemption, courageous conduct, adoration, struggle with evil. Our hymns should include these and all other aspects of the Christian life.

* * *

One evening, about a year later, the session was leaving Dr. Jones' study after a long meeting. As he bade them "good night," he noticed that Dr. Evans wished to remain for a moment.

"For some months," said Dr. Evans after the other elders had departed, "I have wanted to tell you how much better our congregation sings. Why, I've even sung some myself!"

"So I've noticed. Congratulations!" replied Dr. Jones. "Many others have observed the improvement in the hymn singing. It is doing the church a world of good already."

As his guest turned to leave the room, Dr. Jones' eyes happened to fall on the leather-bound copy of Cotton Mather's *Diary,* resting on the bookcase near the door. With a slight smile, Dr. Jones said to himself, "Cotton, you started all this." To Dr. Evans, he said, "Good night."

THE same sacrificial spirit that millions are manifesting in this war must be carried over into the peace. Some of us must give ourselves and our children. Some must give our dollars, and all of us must pour into the cause that mighty, mysterious, magnetic force of prayer.

FRANK LAUBACH.

• WHO'S WHO in THIS ISSUE •

REV. ERNEST F. TITTLE became the minister of First Methodist Church, Evanston, Illinois, a quarter of a century ago. His prophetic and imaginative ministry has during that time made his church probably the most influential in American Methodist life and one of the outstanding in any denomination.

For three years Rev. HARRY B. TAYLOR *was assistant* minister at Brick Presbyterian Church, New York; in 1939 he began his service as minister of First Presbyterian Church, Syracuse, New York. In 1931-34 he was field secretary in New England for the Student Division of the Y.M.C.A. He received his theological training at Union Seminary, New York.

For several years Rev. JOHN W. RUSTIN *has* ministered at Mount Vernon Place Methodist Church, Washington, D. C., which has the largest Protestant congregation in that city. He is also president of the Washington Federation of Churches, a member of the Arbitration Committee of the War Labor Board, and a member of the Advisory Committee on Juvenile Delinquency for the District of Columbia. He holds degrees from Emory University and Columbia University.

Rev. L. WILSON KILGORE, *a graduate of Colgate,* received his B.D. degree from Colgate Rochester Divinity School. In 1942 he was called to the pastorate of First Presbyterian Church, Hartford, Connecticut. He had previously ministered to a Presbyterian church on the outskirts of Rochester, New York. His sermon in this issue was preached at a memorial service for four of the young men of his church who had died serving their country in the armed forces.

Having received his B.D. degree at McCormick Theological Seminary in 1931, Rev. H. RICHARD RASMUSSON pursued postgraduate work at the Divinity School of the University of Chicago the following year. In 1932 he went to Carlinville, Illinois, as minister of the Presbyterian Church and of Clegg Chapel, Blackburn University. During the past seven years he has served Blackburn as professor of religion and minister of Clegg Chapel.

Graduating from the University of Missouri in 1937, Rev. WILLIAM J. JARMAN received his B.D. degree at Union Theological Seminary in 1940. He was minister of the Christian Church in Paris, Missouri, from 1940 to 1942. At present he is attached to the U. S. S. Whitney as a chaplain in the navy. His sermon in this issue is a good sample of the plain, practical preaching the men and women in the service are receiving from our chaplains.

Rev. CLYDE MCGEE *is minister of Bethany Union* Church, Chicago.

Dr. JAMES R. SYDNOR *is director of music at* Union Theological Seminary and Assembly's Training School, Richmond, Virginia.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

W. RALPH WARD, South Methodist, Manchester, Conn. "Captives of the Unseen." II Corinthians 4:17, 18—"For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

R. DALE LECOUNT, Sixth Ave. Presbyterian, Birmingham, Ala. "For the Spirit of Heaviness." Isa. 61:3—"He hath sent me . . . to give unto them the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he may be glorified."

EDWARD A. THOMPSON, First Congregational, Grand Rapids, Mich. "How to Put Life Together." Micah 6:8—"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

WILLIAM A. JACOBS, First Congregational, Cedar Rapids, Ia. "The Beginning of Wisdom." Matt. 5:3—"Blessed are those who feel their spiritual need." (Goodspeed)

WILBUR S. DEMING, First Congregational, Washington, Conn. "What the World is Waiting For." Rom. 8:19—"Even the creation waits with eager longing for the sons of God to be revealed."

HOOVER RUPERT, Methodist, Olathe, Kan. "The Importance of the Unimpressive." Exod. 3:11—"And Moses said unto God, Who am I that I should go unto Pharaoh?"

G. RAY JORDAN, First Methodist, Charlotte, N. C. "When Despair is Desirable." Psalm 107:5b-6a—". . . their soul fainted in them, Then they cried unto the Lord."

JOHN B. CAVITT, First Presbyterian, San Bernardino, Cal. "God's Perfect Mirror." II Cor. 4:6—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

WILMERT H. WOLF, Grace Evangelical, Naperville, Ill. "We Are Not Alone." Isa. 41:13—"For I the Eternal your God hold you by the hand, whispering, 'Fear not, I will help you.'" (Moffatt)

J. VINCENT CRANE, First Congregational, Rock Springs, Wyo. "More Than a King!" Luke 9:20b—"the Christ of God."

FOR YOUR SERMON AND TEXT

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Title of sermon
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Text used (write out the text)
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Name of minister
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Name of church
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Address

THE EDITOR'S PAGE

The Event of the Month

IT WAS a bold thing for Wendell Willkie to stake his candidacy on the outcome of the Wisconsin primary. But it was an honest thing to do. And I believe his acceptance of the verdict in Wisconsin as decisive will redound to his credit. But I do not believe the interpretation put upon his defeat is altogether justified. It is taken for granted that his ideas defeated him, that his "internationalism" was his undoing, that Wisconsin, and the midwest generally, are "isolationist" territory. No doubt he encountered a stubborn prejudice on this score, but the vote for Dewey, coupled with that for Stassen, does not spell opposition to Willkie's ideas. In my opinion, Mr. Willkie was defeated because he is not personally popular, in the political sense, in the Republican party, but has antagonized it almost as if he were an outsider. His demand that the party come to his position was maladroit. Since the 1940 campaign he has not identified himself actively and sincerely with the party which nominated him, a newcomer, for the Presidency. Human nature being what it is, and especially political human nature, his course has generated suspicion and resentment. His course limited his followers to those who consciously held his views. But in politics you have to carry with you a large following which supports you because it believes in *you*. Willkie lacked such a following in the Republican party. Therefore I am unable to take his defeat as a defeat for international cooperation after the war. If Dewey is nominated it will not surprise me if his postwar aims prove to be as cooperative as those professed by Mr. Willkie, and I am sure Stassen's views are anything but isolationist.

Mr. Willkie Gives Up

The Book of the Month

DATE WITH DESTINY, *by Ralph W. Sockman. Abingdon-Cokesbury, $1.50.*

DR. SOCKMAN has a genius for finding new rubrics for series of sermons and lectures. You will remember his Lyman Beecher Lectures on Preaching which he called *The Highway of God.* The rubric itself was as luminous as was the treatment of each theme. Here again Dr. Sockman has displayed this same gift. This time he builds eight lectures on the Preamble to the Constitution of the United States. Note how naturally the clauses of the Preamble fall apart and call, each in its own right, for interpretation: We the People of the United States . . . in order to form a more perfect union . . . establish justice . . . insure domestic tranquility . . . provide for the common defense . . . promote the general welfare . . . and secure the blessings of liberty . . . to ourselves and our posterity. Now, turn Sockman loose in such a field of great ideas and hopes and duties and you can imagine how each of these clauses will blossom into great preaching! True, these are "lectures," delivered at Southern Methodist University on the Fondren Foundation, but Dr. Sockman is always a preacher. God made him that way! He has the rare gift of connecting biblical and religious ideas with the everyday scene of social and political life. But when he starts with some political theme like this Preamble, he makes quick and illuminating connection with the Christian faith. In this book he draws out of the Constitution the Christianity that one who reads it with a mere political eye does not see. Dr. Sockman's gift in the use of apt illustration and singularly apt references to contemporary literature is nowhere better exemplified than in this stimulating and very readable volume.

A Thought for the Month

PROTESTANTS are slowly becoming aware that beyond our local churches and our denominations which call themselves churches there is a church which includes us all. This is the ecumenical or universal church of Christ. There would be no local churches were there not an ecumenical church. The first Christian church of Jerusalem which emerged on the day of Pentecost was not just a local church: it was the first living cell of the ecumenical church which was to demonstrate its organic universality by proliferating other cells throughout the world. All these cells, or local churches, are members of one body. Protestants have neglected the church. We have let our denominations usurp the status and functions of the church. Many denominations are actually called "churches"—Methodist church, Lutheran church, Presbyterian church, etc. Each is ecclesiastically complete and self-sufficient. Other denominations exalt the local church as a self-sufficient and autonomous unit. The only visible church they can find in the New Testament is the local church. This sort of congregationalism or localism is unbiblical, unapostolic and unhistorical. So also is denominationalism. For a denomination to claim to be a church is an affront to Christ who is the Head, not of any denomination, but of the one church which is his body. And for such denominations as Baptists, Disciples and Congregationalists to inculcate in their local churches the idea that they are self-sufficient and independent entities is to falsify both Scripture and reality. Denominationalism and congregationalism (localism)—these are the two main obstacles which obscure our Protestant vision of the true church of Christ. But the reality of this true church is at last dimly shining through to the Protestant conscience. When it is more clearly envisioned the unity of the church for which our Lord prayed will be possible.

Churches and The Church

Charles Clayton Morrison

a book that grows in importance with every day

From VICTORY to PEACE

By Paul Hutchinson

For this book goes beyond the war, and faces realistically and with Christian hope *all* the problems of the coming peace. No wishful-thinking "blueprint," but grapples vigorously with the problems that loom. Here is Christian insight into the tremendous opportunities that will soon face the church as it envisions a new world of brotherhood. **$1.50**

a devotional book that meets today's needs

Every Day a Prayer

By Margueritte Bro

Many books of devotion are stodgy and uninteresting. Here is one that alert young people as well as thoughtful adults will relish. Every pastor is faced by disillusionment among the members of his congregation. This little manual will *build faith.* A book for every family "to aid in re-establishing the custom of family prayers." **$1.50**

for every minister's wife—the best 'how' book

The Shepherdess

By Arthur W. Hewitt

Says one reviewer: "This book is long overdue, to tell the minister's wife what her life and work may, can and ought to be." Treats every phase of her work, from her task as a home-maker to that of an executive. All ministers should read the last chapter on "The Care of a Shepherdess." For your wife, and for yourself. **$1.75**

the 'quotable poems' of a poet of religion

God's Dreams

By Thomas Curtis Clark

Halford E. Luccock says that this writer is "the most quoted poet in America"; here are his most quoted poems. "The poet laureate of American Protestantism," says the *Indianapolis Star.* 145 pages, 142 poems. A beautiful gift book. **$2.00**

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LESLIE D. WEATHERHEAD'S

Great New Book!

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"There will be no dull trudging in spiritual poverty if we accept the parables of Jesus as true" is his thesis. **$2**

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ARTHUR WENTWORTH HEWITT

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RALPH W. SOCKMAN

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JOSEPH M. M. GRAY

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